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To show that indiscriminate censure is not my aim, as well as to inculcate a useful and much needed lesson, I shall conclude this little sketch of the Wild Irish girl, by a few lines of the excellent advice of the Earl of M—— to his son at the conclusion of the 3d volume, when he exhorts him as to his conduct to his Irish tenantry and dependents, the sentiments cannot be too often repeated.

"Remember that you are not placed by despotism, over a band of slaves, creatures of the soil, and as such to be considered; but by Providence over a certain portion of men, who, in common with the rest of their nation, are the descendants of a brave, a free, and an enlightened people. Be more anxious to remove the *causes*, than to punish *effects*, for trust me, that is only to

"Scotch the snake—not kill it;"

to confine error, and awaken vengeance. Be cautious how you condemn, be more cautious how you deride, but be ever watchful to moderate that ardent impetuosity which flows from the natural tone of the national character, which is the inseparable accompaniment of quick and acute feelings, which is the invariable concomitant of constitutional sensibility; and remember that the same ardour of disposition, the same vehemence of soul, which inflames their errors beyond the line of moderate failing, nurtures their better qualities beyond the growth of moderate excellence."

Miss Owenson deserves the highest praise for the patriotism, which is perceivable in all her writings; it is her delineation of the female character to which I object.

Ida is written even in a more affected manner than the Wild Irish Girl, but it has been so well reviewed in the Magazine, that I shall only mention as a sample of Ida's coquetry; when Osmyn was standing under the window she heard him, and not wishing to let him know she perceived him, and yet to discover to him that she was in the chamber, she placed the tripod in the middle of the floor, and walked between the lamp and the window, so that her shadow might be seen on the ground where Osmyn was."

Is not this *studied finesse*? Miss Owenson's admirers may say I am severe, I trust I am not unjustly so. All have an undoubted right to think for themselves, and I always wish to have an independent judgment.

A LOVER OF SIMPLICITY OF CHARACTER.

For the *Belfast Magazine*.

ON SELF-POSSESSION.

"He who ruleth his own spirit, is better than he who taketh a city."

SOLOMON.

IT is lamentable to consider, that many eminent commanders, who have conquered large provinces and countries, have not been able to conquer themselves. Alexander the Great, is an awful instance of this, who, after all his conquests, wept, because his ambition could be no longer gratified. The greatest philosophers have appeared destitute likewise of self-government at the approach of death, though in the course of their lives they evinced great heroism. Whereas it is the nature of self-possession to rise superior to every discouragement in life and death. Examples have occurred, of those who have acted from this principle, more especially in the early ages of the church; who, under the most excruciating torments, have betrayed no marks of impatience, whilst they sealed the truth with their lives. Even before the knowledge of Christianity, eminent men arose, who in general appeared to have the mastery over their own passions. Job was an instance of this virtue, who, amidst the complicated loss of children and property, exclaimed, "The Lord gave, and the Lord hath taken away." Another pious character said, "I was dumb, and opened not my mouth, for it was thy doing."

Some, no doubt, have naturally more command of themselves; their tempers have been cast in a better mould, so that they pass through life almost unruffled. Whatever events happen, they treat them as a matter of indifference, whereas others not only feel the smallest trifles, but show a spirit of resentment; like the sensitive plant, they feel the least touch, and shrink from the cause of their misery. This may be attributed to the weakness of

their nervous system; illness may have occasioned it, and therefore they are far more to be pitied than blamed. Not but self-indulgence is a great evil, and is very much to be guarded against, for it has been the cause of a number of weaknesses incidental to the human frame. Indeed, without self-possession we cannot pass comfortably through this life, as there are numberless events of a trying nature to exercise our patience. And what use is fretting under any calamity: it only makes a bad matter worse; whereas if we bear all our trials with magnanimity, happiness will be the consequence. It may not be amiss, therefore, to urge a few motives to self-possession:

1. By the acquisition of this virtue, every calamity, even death itself, is blunted. We see our dangers, feel our miseries, but nobly rise superior to them; so that we go forward in the pursuit of duty, and attain the plaudit of our own minds, as well as of the world. On this principle soldiers rush into the field of battle, and fall nobly in defence of their country. Examples of this virtue occur in every war undertaken for self-preservation. So that fool-hardiness is different from this conduct; for it invades another country, or runs into danger without a lawful call.

2. The peace of our own minds is a motive sufficient to overbalance every other consideration; and it is impossible to acquire this disposition without self-possession. All sound philosophy has been established upon the mastery of the passions, in opposition to self-indulgence. It must therefore be of the greatest importance to cultivate this disposition, for thereby we ensure to ourselves far greater riches than the possession of all the Indies, even the possession of ourselves, so as not to lose our temper, but enjoy equanimity.

3. Another inducement to this virtue is, the wonderful good effect it has on our health. Many have suffered from unbridled passions, and injured their health essentially. Passion is very dangerous to the constitution, as many have found from bitter experience; whereas those bear their age the best, who in general evidence a meek and quiet temper.

A very remarkable instance of self-possession occurs in the life of Sir Isaac Newton, which may close the present essay: "Sir Isaac Newton was called out of his study on a particular occasion, to an adjoining room. A little dog, named Diamond, happened to be left amongst the papers, and threw down a lighted candle, which consumed the almost finished labours of some years. Sir Isaac soon returned, and had the mortification to behold his irreparable loss. But, with his usual self-possession, he only exclaimed, "Oh, Diamond! Diamond! thou little knowest the mischief thou hast done."

Glanville, Feb. 4, 1809. T. M.

To the Editor of the Belfast Magazine.

ROSA....A MORAL TALE.

Continued from p. 183, No VIII.

MRS. Cleveland saw the consequences of this marriage with pangs, which added acutely to the misery of ill health; and wished most earnestly for Mr. De Clifford's absence, that she might imprint her counsels on the young and inexperienced heart of Rosa. Mr. De Clifford had often wished his wife to consent to accompany him abroad; but Rosa held her promise to Mrs. Cleveland sacred, independent of which she could not, without a degree of ingratitude she was incapable of, leave her benefactress, in her present precarious state of health: and as Mr. De Clifford's bills were now almost exhausted, he shortly, as he had promised, placed her under the protection of Mrs. Cleveland; and with repeated assurances of speedy return, embarked with a fair wind for his native country: Rosa watched the launching of the vessel, with an eye calm and steady; yet her bosom heaved with agony; but when even the last faint echo of the cheers of the mariners ceased; when De Clifford's voice was no longer heard; his form no longer seen; her spirit failed her; a dark foreboding of evil came over her, and she sunk senseless into the arms of an attendant. She had regularly made the most particular inquiries concerning East India arrivals, with the hope of hearing her uncle announced as a passenger but,